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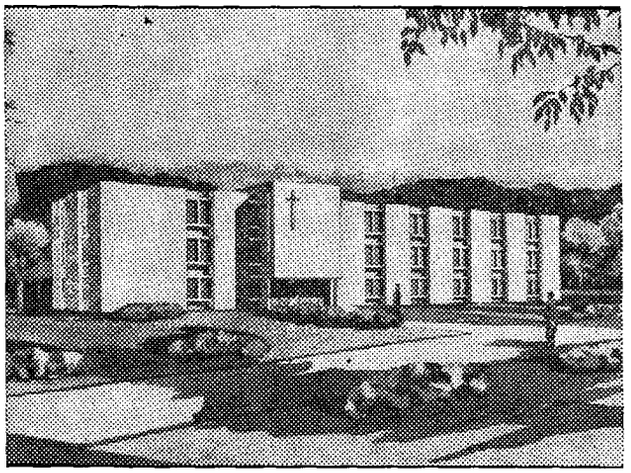

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

Federal Aid: Third Round

WHEN PRESIDENT Kennedy submitted his federal aid to education program to Congress this past January, there was little reason to expect that the debate in 1963 would differ from that carried on in 1962. There are, of course, a few changes from the 1962 program; for instance, the fifty percent forgiveness of N.D.E.A. loans for students who choose a teaching career would now be extended to include those teaching in private schools. On the whole, however, the changes are peripheral and minor. In particular, private and parochial grammar and high schools would again be excluded from taking part in that aspect of the program calling for federal grants for the raising of salaries and the construction of classrooms. Given the President's new program, a repeat of the 1962 battle appeared inevitable.

In one sense, the inevitable has happened. Cries were heard from the Catholic side of "discrimination" and "injustice"; the Catholic parent and the Catholic school were being ignored, their rights and their contribution to the national good slighted. On the other side, the National Council of Churches again flatly opposed any federal aid to private schools; and the American Association of School Administrators took a similar stand. At first glance, then, everything seemed normal.

But below the surface, the debate is not quite the same this year. Perhaps the most significant piece of news is that a February Gallup Poll revealed a striking shift in public opinion on the federal aid issue. In March of 1961, fifty-seven percent of those polled held that federal aid should go to public schools only, and thirty-six percent thought it should also go to private and parochial schools. The same poll this February showed that only forty-four percent would now restrict aid to public schools alone, while forty-nine percent would want it to go to private and parochial schools as well. While a somewhat greater proportion of Catholics in favor of aid to private and parochial schools helped to explain the shift, by far the greater change was in the opinion of Protestants. Whatever the reasons for these shifts, they do suggest a change in the American climate of opinion.

A no less significant change may also be suggested by the recent attack of Dr. Robert M. Hutchins, President of the Fund for the Republic, on the "wall of separation" metaphor used by many to describe the ideal relationship between Church and State. In his eyes, the "wall" metaphor is "hampering us in our search for what we need . . . a national idea of education and a national program to carry it out." So too the criticism by Erwin N. Griswold, Dean of the Harvard Law School, of "absolutism" in recent Supreme Court decisions on religion, especially in the Regents' Prayer case, echoes the sentiments of many today and has a bearing on the constitutional problem of federal aid.

POSSIBLY the most surprising development, however, is the *New Republic*'s support of state aid for church schools. In a March 2 editorial, it argued that "The national interest is in better education for *all* children, regardless of race, creed, or parental income. No useful purpose is served if these children grow up knowing less history or less chemistry than children who attend public school. Ignorance, not the Catholic hierarchy, is the enemy."

For most Catholics, this is an eminently sane position and far more realistic than simply ignoring the fact that religious schools make up an important part of the whole of American education. At the same time, the *New Republic*'s corollary "that the recipients of public aid [must] accept the public's right to say how it is to be used" could, wrongly understood, make the cure more harmful than the sickness.

Yet if we were to select one change this year which is particularly gratifying, we might be

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tempted to single out the conduct of the N.C.W.C. As many of our readers will recall ["Federal Aid: Second Round," Feb. 23, 1961], we felt last year that the way in which the bishops opposed the Administration's education bill appeared to place Catholic interests before the common good. This year, happily, there have been no indignant official outbursts suggesting that Catholics would torpedo the whole bill if ignored.

The "Catholic case," we have always held, is a good one on grounds of constitutional law and public policy. But it is a case best argued calmly and moderately. It is surely not helped by unrealistic cries of "discrimination" in a tone more appropriate for, say, the victims of South African *apartheid*. The President's program *is* inequitable for Catholics; but it is fantasy to act as if Catholics are being ruthlessly ground under foot.

The problems of federal aid to parochial schools still remain today what they were in the past. We are still in need of clear constitutional rulings on the issues; still in need of a greater awareness on the part of non-Catholics of the needs and contributions of the parochial school system; still in need of an enlightened public debate on the issues—one free of the Catholic bogeymen of "secularism" and the "Godless public schools," and of the non-Catholic ones of Catholic "raids" on the public purse and "divisiveness."

Of all these needs, the one the public can do the least about is that of gaining some decisive court decisions; time and special circumstances only can bring them about. But there is much that the public can do about the other ones. Catholics can certainly cease belaboring the public schools and can cease paying what too often looks like hypocritical lip-service to their importance in our national life. What today is the American Catholic Church doing in a positive way to support and assist the public school system? What is the N.C.W.C. doing? These are embarrassing questions which Catholics must very forcefully ask themselves.

For his part, the non-Catholic has the responsibility to inform himself about the reasons behind Catholic opposition to some parts of the President's school-aid bill. Most pertinently, he should realize that many Catholics do in fact see the issue as one involving their right to choose a religious education for their children without having to pay an economic penalty for that choice. Religious schools do cost money; and the Catholic community is, in hard reality, unable to afford the price necessary to make those schools all that they should be to serve the common good. This is not just a matter of concern for Catholics; it should be a matter of concern for all.

India's New Defenses

SOME SIX MONTHS after the shattering Chinese attack, the decreed state of emergency is still in force in India. But in the interval many citizens have apparently succeeded in turning their backs on the unpleasant portents of last fall's military defeats. Government offices have a working day which is a half hour longer, yet little emergency activity to employ the extra time. The proposed budget would triple the nation's expenditures for defense, creating an even heavier tax burden. Another index of India's present stance is Mr. Nehru's support of the impending Malaysian federation so bitterly opposed by Indonesia (and by the Philippines because of their claim to North Borneo). To balance this is Mr. Nehru's reported softness toward certain Communist leaders now in prison and the possibility that next month's deputy-leader election may even bring back V. K. Krishna Menon.

The military situation likewise continues obscure. The Indian army and its defense positions have assuredly been strengthened. But doubts persist whether supplies or communications are yet adequate. China's treaty defining Pakistan's northern frontier on terms that seem unexpectedly generous could imply a later resumption of the advance into India; it leaves India at such odds with Pakistan over Kashmir that few troops from the Pakistan border are expected to be shifted to the Chinese front.

An American-Commonwealth defense mission is attempting to advise a strategy distasteful to the Indian air force. This envisages the latter's task as a holding operation in case of renewed Chinese attack—protecting airfields, industrial facilities, ports and communications until help comes from abroad. The Indian air force instead insists on obtaining the latest planes and weapons, claiming it would be capable of handling such equipment in repelling an enemy attack. What is called for here is a firm decision based on expert knowledge and agreed upon by all hands. Time is short and there must be no uncertainty as to the defense plans that go into operation to meet Chinese probes or large-scale new advances across the melting snows.

Insurance

HOPEFULLY, Secretary of Defense McNamara's recent news conference will quiet somewhat the clamor for a definition of United States policy toward the presence of Soviet troops in Cuba. Granted that the clamor has been largely a partisan one and marked by intemperate recommendation

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still there has been a noticeable and potentially dangerous silence as to the course the United States intends to take in any eventualities that may arise out of the Cuban situation. Ignorance of Soviet intentions has made the need for a definite policy all the more present, since if it is clear what we will not tolerate, it is less likely that they will attempt to cross that line.

One of the possible reasons for the continued presence of Soviet troops in Cuba is their use in putting down a popular revolt against the Castro regime. At least now, from Secretary McNamara's conference, it would appear that the United States will not tolerate that kind of action. There are no apparent signs of such an imminent revolt, but since it is a persistent hope, we should make sure that a Cuban revolt not be allowed to turn into another Hungarian fiasco.

Breakthrough

DE FACTO segregation is only one of the seemingly infinite and innumerable problems that beset New York City's public schools. Yet often, out of that at least partial chaos, have come reforms that have changed the pattern of education for the good throughout the length and breadth of the land. One such set of reforms, affecting integration, is contained in a recent memo of recommendations by experts in the field and submitted to the Acting Superintendent of New York's schools, Bernard E. Donovan.

From what the press releases indicate, the report to the Superintendent wasted few words and touched directly the center of the issue in its recommendations. Before discussing those recommendations, however, it is well to remark that the solution to segregation in the public schools of the Northern cities lies chiefly in the schools themselves, not in the society behind them. The "hold pattern" of segregation in New York's schools does reflect, in general, the pattern of segregation that continues to prevail in housing, although it is in marked contrast to the break-up of that pattern in other areas of community life.

There are, quite simply, two "fronts" on which school segregation must be attacked, namely, on the pupils' side and on the teachers'. To that end the New York report recommends, first, that parents be allowed to transfer their children to any school throughout the city if they attend a school which is ninety per cent or more Negro and/or Puerto Rican. It also, happily, would enable pupils who qualify for advanced classes in elementary grades and junior high to attend such classes in other schools, if there are not enough qualifying pupils at their own school. These are steps toward a more satisfactory distribution of students.

Second, the report would have the Superintendent undertake a census to determine the ethnic distribution of teachers and see that experienced teachers are distributed equitably in all schools. No doubt these reforms will find plenty of opposition among the ranks who are reluctant to move. But their chances of adoption are good, and the day of their adoption will mark a welcome breakthrough in the existing pattern.

WASHINGTON REPORT

The Problems of Success

FOR THE PAST several weeks, President Kennedy and his advisers have been making an exhaustive appraisal of our policy toward Western Europe. The consequences of this painful intellectual exercise will begin to become apparent later this spring when the President visits Britain and Italy.

The immediate question confronting the policymakers can be simply stated: how tough should the U.S. be with de Gaulle? But this question can only be decided in the context of the much larger question: is the American "grand design" for the free world founded upon a grand illusion?

In the short term, there is no doubt the United States can block General de Gaulle's program and make it too painful and costly for West Germany to align itself with France. American troops and American nuclear strength are the only protection that West Berlin and, indeed, West Germany itself have against the Soviet Union. At any time, the United States could make a deal with the Russians over the heads of the Germans and settle irrevocably the fate of Berlin and the division of Germany. Since the fear of such a deal is never out of German minds for long, American leaders have for years been issuing ritualistic reassurances about "standing firm."

General de Gaulle can hold up to the Germans the glittering prospect that some day a strong Europe organized under his leadership will be able to free itself of this dependence upon the Americans and be able to protect its own. But Gaullist rhetoric notwithstanding, that day is not now or near. (In Washington's view that day will never come because the European people,

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entering the nuclear arms race late, will never be willing to make the enormous economic sacrifices necessary to achieve nuclear equality with the two superpowers.

If the United States were to remind the West German government of these basic facts of life, bluntly and insistently, the West Germans would have no choice except to yield to us. We could insist that ratification of the German-French treaty of consultation be made conditional on Britain's admission to the Common Market. That would mean playing power politics in its simplest and most brutal form.

President Kennedy and his advisers, however, have had to ask themselves whether it is worthwhile to take this ruthlessly tough position. They have been trying to reckon the putative costs and calculate the implications. For the present, the interim decision has been not to combat de Gaulle openly and aggressively. The State Department issued a bland statement praising the French-German agreement as a step toward the larger unity we are all seeking. In background briefings for the press and in discussions with foreign diplomats, officials have put forward the reassuring line that nothing has fundamentally changed, that American policy continues the same, and that de Gaulle cannot reverse the inevitable tide of history toward Atlantic unity. But behind the scenes, much hard thinking and blunt speaking have been going on.

DURING its first two years, the Kennedy Administration conducted its European policy in accord with the conceptions formulated in 1946-47 when the Cold War began, the Marshall Plan was organized to revive Europe, and the Truman Doctrine was proclaimed to contain Communism. These conceptions remained controlling during the eight years of Eisenhower, notwithstanding John Foster Dulles' occasional threats of an "agonizing reappraisal." The expectation was that we would provide the nuclear strength to deter the Russians but that as the European economy revived, the Europeans would provide more of the troops necessary for their own defense and pay an increasing share of the financial cost. Moreover, a strong Europe would join with the United States in financing the economic development of Asia, Africa, and Latin America.

Mr. Kennedy restated this program in his speech last July 4 at Independence Hall in Philadelphia where he proclaimed a declaration of interdependence with our Atlantic allies. General de Gaulle, by vetoing Britain's admission to the Common Market and setting forth to expel our military presence and political influence from the Continent, has countered with what is, in effect, a declaration of European independence.

If de Gaulle is able to make good on his program, the Atlantic community will have two centers of decision, one in Paris and the other in Washington. Instead of collaborating in the economic development of the backward countries, Paris and Washington would tend to divide them into rival trading blocs and mutually exclusive spheres of influence. France would try to draw North Africa, its former colonies in central Africa, and the Arab states of the Middle East into its orbit, using the advantages of association with the Common Market as the lure. Britain would have no recourse except to fall back upon its trade with the Commonwealth, while the United States took care of Latin America, India, and Southeast Asia.

If such a competitive system emerged, foreign aid would be tied to trade. Western Europe would not, as our planners had been hoping, join us in a worldwide assault on poverty. Rather, European aid would go only to countries that promised to buy products made in the Common Market, not in Britain or the United States. These client states would also be expected to take their lead on world political issues from Paris, not Washington. De Gaulle may not be able to follow through on this ambitious program, but he has confronted Washington with the clear prospect of it.

In thinking about this many-sided problem, we have to begin by clearing away a misconception. Although we talk of an "Atlantic community," there is not at this time any possibility that the United States would join the Common Market even if we were welcome or devise any political, arrangements that would give the Atlantic community any institutional form. The proposal last year by Christian Herter and Will Clayton that we envisage a true union, politically and economically, with Britain and Western Europe has no practical relevance.

The organization of an integrated Europe, of which the Common Market, the Coal and Steel Community, and the Atomic Energy Authority are partial manifestations, involves the dissolution of the nation state as it has been known over the last six hundred years. There is no indication that either Congress or the American people are as yet ready to make the drastic concessions of sovereignty and independence that we would have to make to enter a true Atlantic Community. At present the relationship is the same as it has been since 1946: an old-fashioned alliance between the U.S., Britain, and a bloc of Western European countries. The "Atlantic Community" is a spiritual ideal; the Atlantic alliance is a prosaic political reality.

If there are no easy answers, there is at least ground for hope. The problems of the alliance are the problems of prosperity and success, and not of failure. If the Marshall Plan had not revived Europe and the containment policy had not protected it, the Europeans would not be in a position to talk back to us now. Exasperating as General de Gaulle is, President Kennedy would be a happier man if Brazil, Argentina, and India were in as good shape as France. WILLIAM V. SHANNON

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German Ecumenism: Politics and the Dialogue

HARVEY COX

IN CONVERSATIONS with the younger generation of German Protestants today one quickly notices, contrary to one's expectations, a decided coolness when the subject turns to relationships with Roman Catholics. This reserve at first puzzles many Americans since it is found precisely among those people whose opposite numbers in America relish the "dialogue" and look hopefully toward closer contacts with Catholics. It is found among Germans whose political sympathies might be described as "democratic left," those who are excited by the lay renaissance, who admire Martin Niemoller and who draw their theology from Karl Barth's artesian well. The suspiciousness toward Catholicism so evident in this particular group, should it persist, would not be a good omen for the ecumenical future of Germany. How is it to be explained?

Like everything else in German Church life, it cannot be understood apart from the years of war and terror between 1933 and 1945. Since Hitler, the German Protestant Church has never been the same. The scars and schisms remain. Many Christians believe to this day that they were misled by their Church leaders, both Catholic and Protestant, during the Nazi period. The Protestants remember how the vast majority of pastors despised the Weimar Republic and prayed publicly every Sunday for the Kaiser. Catholics recall that the Catholic Centre Party voted with the Nazis to make Hermann Göring the first Nazi President of the Reichstag in 1932, and under Monsignor Kaas voted in March 1933 for the notorious "Enabling Act" which in effect throttled the republic and made Hitler dictator.

Very soon, of course, many began to regret what they had done. First came the control of the press, then the anti-Jewish laws, then the direct attack on Christianity itself and the attempt to mix the Gospel with "Aryan race" theories. Pastor Martin Niemoller, who had at first welcomed Hitler's coming to power, soon came to lead a resistance movement among Protestants that was later to become known as the "Confessing Church." Catholics began to oppose the regime and countless priests and pastors were imprisoned and some executed.

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After the war, Niemoller and others of those who had led the Confessing Church took a frank look at their failure to have stopped Hitler and declared they would never let such a thing happen again. In Stuttgart in October, 1945, they issued an unprecedented "Public Confession" of the sins of the German Protestant Church. "We indict ourselves," they said, "that we did not confess more courageously, pray more faithfully, believe more joyfully and love more ardently." They determined that the Church would seek to apply the sharp lessons of the twelve preceeding years not only in its preaching, but in its organization, its social responsibility and its relationship to the state as well.

FOR MANY people this renewal demanded a complete break with the traditional pattern of authority. Had it not been precisely the revered and respected Church leaders who had betrayed the Gospel? In the groups called *Bruderschaften* which emerged after the war as an expression of the Confessing Church tradition, there developed a deep suspicion of ecclesiastical power and an inclination to favor a kind of congregational polity. The *Bruderschaften* also determined to make the German Protestant Church free of government support. They believed the Hitler episode had demonstrated the total bankruptcy of the old alliance of "Throne und Altar." They wanted never again to be tamed and used as the metaphysical front-men for a perversion of the Gospel.

But in its efforts to renew the Church and lead it in a new direction the *Bruderschaft* movement quickly ran into serious opposition. There emerged what has since become known as "The Restoration," the religious counterpart of the "economic miracle." The churches began to assume their former positions of prestige and influence in society, supported by a "church tax" collected by the government. On the crest of Volkswagen production and currency reforms, religion also waxed fatter and more prosperous. The grisly days of the Confessing Church seemed far behind.

The first open break between the *Bruderschaften* and the leaders of the "Restoration" came soon after the war—with the foundation of Konrad Adenauer's Christian Democratic Union (C.D.U.). It was to have a pro-

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found impact on future Protestant-Catholic relations. Although many Protestant church leaders urged their people to support the C.D.U., the *Bruderschaft* leaders immediately objected. They were not against Catholic-Protestant cooperation in rebuilding Germany—many had come to know Catholics in the concentration camps. They contended, however, that to call *any* particular political program "Christian" constituted a serious misuse of the Gospel. They felt that if the Church became committed to one party it could not maintain its pledge to voice criticisms of the government when the occasion arose.

Very quickly just such an occasion came. The proposal to remilitarize West Germany touched off a furious debate within the German Protestant Church. Niemoller stumped the land denouncing it. Other leaders of the Confessing Church also opposed it, some reminding Germans of their recent promises never to bear arms again. Nevertheless, the C.D.U., including those Protestants who were now among its leaders, supported remilitarization and the *Bundeswehr* was born. Since then, issue after issue has found the *Bruderschaft* spokesmen, usually led by Niemoller, violently opposed to the C.D.U. Thus, although the C.D.U. is the first attempt in German history to bring Protestants and Catholics together in one political party, its long-range impact on ecumenical relations has been highly ambiguous.

LIBERAL Protestants give a variety of reasons why they feel uncomfortable about the C.D.U. Some claim that although it is nominally inter-confessional, the C.D.U. is actually the successor of the Centre Party, is dominated by Catholics and derives its social ethics from an "un-Protestant" theology of natural law. Since studies have shown that the C.D.U. attracts proportionately far more Catholic than Protestant votes, Protestant intellectual criticism of Adenauer politics frequently drifts almost imperceptibly into criticism of Catholicism in general. Some of the resentment is very deep-rooted. The postwar division of Germany assigned the strongly Protestant sections to the East Zone leaving a rump in which the Protestant and Roman Catholic populations are about equal. That many Protestants find this shift in the historic balance a bitter pill to swallow is understandable if hardly justifiable. Nevertheless, the C.D.U. remains popular among the majority of Germany's traditionally conservative Protestants, especially those over forty-five.

The most ferocious debates over C.D.U. policy, however, rage not between Catholics and Protestants, but between Protestant members of the C.D.U. and the *Bruderschaft* sympathizers. Niemoller's followers frequently suggest that the C.D.U. Protestants have abandoned the tradition of the Confessing Church, have sold the precious freedom of the Gospel for a mess of opportunistic pottage, and have gravely endangered the Protestant brethren in the East by identifying the Church with a Holy Struggle against Communism.

The sharpest exchanges come when the *Bruderschaft* members are charged by their C.D.U. critics with betraying the precious heritage of Western Christian civilization in the face of a lethal threat from the East. To such an indictment in 1947, one *Bruderschaft* group replied, "Not the slogan 'Christianity and Western Civilization' . . . that is not what our people need today. What our people need, and what we as Christians need most of all, is *conversion,* conversion to God and a turning in love to our neighbors."

For the *Bruderschaft* members the word "neighbors" has a concrete significance. It means Germany's geographical neighbors, especially those who suffered under Nazi invasion and occupation. They believe political guilt requires political repentance. They condemn the C.D.U. policy toward Eastern Europe, especially its unwillingness to accept the Oder-Neisse line as the legal frontier of Poland, as the culmination of what they call *Uubüssfertigkeit* (unwillingness to repent). For Protestants, repentance requires building bridges of trust with their fellow churchmen in Poland, Czechoslovakia and Hungary. But here another complication sets in. Since many of these small Protestant churches in Eastern Europe claim to enjoy more freedom now than they did during the pre-Communist years of Catholic domination, their relation with German Protestants adds more fuel to the fire of political rancor against Catholics.

THE SAME pot-pourri of religious and political ingredients appears when the Common Market is discussed. There are many liberal Germans who feel apprehensive about the economic unification of Western Europe. They fear that the Treaty of Rome, which incorporates a kind of bureaucratized free-enterprise in its philosophy, will lead to a fatal hardening of the Cold War division of Europe and deal a death-blow to the flickering hopes for German reunification. These arguments are understandable; others border on the paralogical. One hears, for instance, whispers to the effect that Adenauer never really wanted reunification with Protestant Prussia anyway; and some interpret his coolness toward England as dark evidence of a "Catholic alliance" of Italy, France and West Germany against the godless East, an alliance in which (Protestant) England's notorious moderation would act as an unwelcome drag. Thus fact and fancy, high idealism and paranoid prejudice conspire to pollute the German ecumenical atmosphere with political venom.

Nowhere was the unsavory brew more evident than in the recent turmoil over the *Der Spiegel* affair. No one was ever quite sure what the *Spiegel* was *for*. One of the things it was most *against*, however, was Adenauer's Defense Minister, Franz-Josef Strauss. For the

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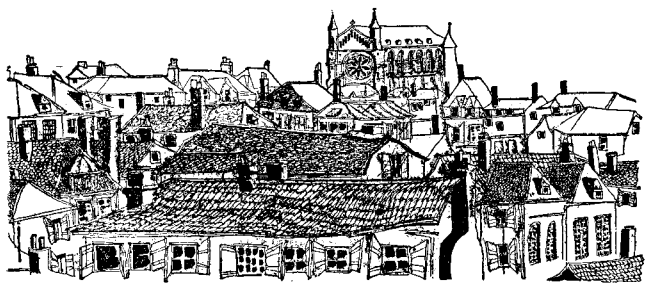
Spiegel, Strauss represented Bonn's attempt to secure nuclear weapons for the West German *Bundeswehr,* something which the vast majority of German liberals strongly oppose. One of the *Spiegel's* favorite tactics was to show that Washington also opposed it.

When the vendetta between the sharp-tongued court-jester and the pudgy Bavarian "crown-prince" exploded in the sensational October police action and the ensuing cabinet crisis, German eggheads believed they had the clearest black-and-white issue in years. Things were looking grim for the C.D.U.: at a by-election in Hesse, the Social Democratic Party (S.P.D.) won its first majority. But then came startling news. In Bavaria, Strauss' wing of the C.D.U. won a resounding victory. Many Protestants instantly attributed the triumph as a thumping vote of confidence vouchsafed to Strauss in his hour of trial by the hard-ribbed Bavarian Catholic conservatives.

This assertion was not without grounds. Just before the election, Julius Cardinal Doepfner, the Archbishop of Bavaria, had circulated a pastoral letter exhorting Catholics to vote in support of "policies based on Christian principles." In light of the Archbishop's well-known dislike for the S.P.D., the letter became an unambiguous endorsement for Strauss. Posters and newspaper advertisements warned the Bavarians that a defeat for Strauss would strengthen those in the U.S.A. who want to push for an understanding with Moscow, if necessary, in spite of the foot-draggers in Bonn. Although Strauss did finally have to resign as Defense Minister, many interpreted his walloping victory in Bavaria as an omen of the extent to which shrill anti-Communism has become a force in German life imperiling not only the still-faltering German democracy, but also the stability of the Western Alliance.

Tied in, as this was, to the controversy about the new NATO strategy, it provided the German Democratic Left with a rallying point. Many Germans were genuinely shocked and angered to hear C.D.U. cabinet ministers accusing each other of housing more former-Nazis in their respective departments. When the S.P.D., right after its victory in Hesse, demanded Strauss' immediate resignation, it was certainly articulating the feelings of most Germans. That at this very moment, however, a Roman Catholic cardinal should endorse Strauss came as a painful blow. Archbishop Doepfner is frequently identified in the German press as one of the "liberals" at the Vatican Council. His role in the *Spiegel* affair seemed to strengthen the complaint made by some younger theologians that, when it comes to Catholic-Protestant cooperation in Germany, the wrong people seem to be for it, and often for questionable reasons.



Archbishop Doepfner probably believed he had ample grounds to support Strauss. The relationship between the Catholic Church and the S.P.D. has always been a touchy one. Nevertheless, it is true that advocates of Christian politics and Christian unity in Germany today sometimes phrase their appeals in an unfortunate way. They often call for a "common front" against "secularism" and "demonic dangers." For some Christians, this sounds just too reminiscent of the attempt made by the Nazis in 1933 to create a *Reichskirche* which would mold the German people together as a source of strength against the threat of Jewish Bolshevism.

EVEN THE understandable theological issues between German Catholics and Protestants often tend to assume a political coloration. This is the case, for example, with Karl Barth whose theology has become the single most important resource for Christians of the Democratic Left in Germany and elsewhere in Europe. One reason C.D.U. Protestants appear to be swimming against the theological current is that they find Barth's highly critical and dialectical approach less useful for a party in power than for a party in opposition. Barth rejects any idea of natural law ethics or political programs derived from explicitly Christian "principles." His theology is a magnificent source of inspiration for out-of-power intellectuals and has become increasingly popular with Protestants in "Iron Curtain" countries. It has yet to be tested, however, as a viable source for the political ethics of a party in power. Since Roman Catholic parties and politicians are largely "in" in Western Europe today, and Left minorities are *out,* the ecumenical visibility is often shrouded by the political fog.

Barth's thought also lends support to some of the more radical ecclesiological tendencies among the younger Protestants. Although he writes as a Reformed theologian, Barth has steadfastly argued against infant Baptism. This puts him on the side of many young pastors, especially in East Germany, who have come under persistent criticism from their authorities for questioning the validity of infant Baptism. Claiming the practice is a holdover from the bygone era of the *Volkskirche,* some pastors have refused to baptize their own children—as a witness to their people against the cultural misuse of a Christian symbol. Since Barth's doctrine of the church can also be read as an encouragement of congregationalism, he has found eager followers among those who, in the light of the experiences under Hitler, wish to move toward a kind of free-church shorn of

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institutional baggage. It happens that the older Protestant authorities who view these tendencies with horror are the same ones who advocate cooperation with Rome. Thus it is understandable that vigorous young churchmen, contending for what they consider to be essential reforms—adult Baptism, congregational polity, strict separation from the state—should view with some mistrust the avidity with which their older and more conservative opponents now push for a rapprochement with the Roman Catholic Church.

Next to Barth, the theologian whose work is most widely read is Dietrich Bonhöffer, the pastor-martyr who was garroted by the Gestapo in 1945. In his thought also one finds elements that complicate a Roman Catholic-Protestant theological exchange. Bonhöffer managed to combine a deeply Christ-centered *theologia crucis* with an uncommon affirmation of the secularization of European culture. In a moving series of letters from prison, he called Christians to suffer joyfully with Christ in solidarity with a world which, as he said, had "come of age."

Bonhöffer openly welcomed the new freedom which the close of the "Constantinian Age" was bringing. He suggested that Christians must now develop a "non-religious interpretation" of the Gospel. In the unfolding of secularism, which he dated from the thirteenth century, he saw a needed flowering of the freedom to decide for or against the Gospel without the psychological prodding of a cultural environment. The world's "coming of age," Bonhöffer believed, demands a break from the inherited idea of a "Christian West." Here is where Bonhöffer saw the difficulty with Catholicism. "As long as the Papacy remains," he once wrote, "we will never be able to conquer a longing for that lost Christendom, the 'corpus christianum' in which the Emperor and the Pope together protected the unity of the Christian West."

Bonhöffer's favorable judgment of secularization has been picked up by such theologians as Friedrich Gogarten and J. M. Lochman. It has inspired a kind of Christian political action that rejects the inherited privileges and prerogatives of the Church. It impels Christians to participate in politics, not in so-called "Christian parties," but in parties seeking to express what Americans might call the "national interest." In the light of Bonhöffer's thought, the claims of the C.D.U. leaders to represent Catholic and Protestant spirituality against secularism and revolution tend to sound hollow and anachronistic. It is for this reason, among others, that more and more German Christians are attracted to the S.P.D. And Protestant university students today seem much more interested in conversations with Marxists, with Jews, with Humanists, than they are in talks with Roman Catholics.

On the other hand, the relationship between German Roman Catholics and the S.P.D. remains clouded. Statements by the bishops have left the distinct impression that Catholics cannot vote for the S.P.D. without compromising their consciences. As recently as 1957, the late Bishop Keller of Münster said, "If we are asked whether a Catholic worker, or indeed any Catholic believer can remain true to his conscience and vote S.P.D., we must answer with an unequivocal No!" Some spokesmen use *Quadragesimo Anno* and *Mater et Magistra* to demonstrate the Vatican's continuing disapproval of "socialism" and therefore presumably of the S.P.D. Still, there are many Catholics who are strong supporters of Willy Brandt's party, and they interpret the hierarchy's failure to warn against the S.P.D. in the last general election in 1961 as a hopeful indication of a possible "de-ideologization" of the political party situation.

ON THE theological front there are also signs of hope. Ironically enough, it is precisely through the theologian who has served as their mainstay against the theorists of the C.D.U. that liberal German Protestants are seeing an "opening to Rome." Karl Barth's theology, which in its first stages appeared to many Catholics as the utter antithesis of their tradition, has now begun to attract appreciative Catholic attention. Some Catholics such as Hans Küng and Hans Urs von Balthazar insist there is really no significant theological issue separating Barth from the great Catholic consensus on faith and works. In any case, Barth is first and foremost a theologian. He is not a philosopher of religion. And since it is mainly in their traditional philosophical trappings that Catholic and Protestant thinkers get furthest apart, the commanding signficance of Barth in present German theology is promising.

Bonhöffer's challenge to ecumenicity is a very different one. Many Catholics remain bewildered by the idea of a "non-religious Christianity" (though in some of Mounier's writings one occasionally detects a flavor similar to Bonhöffer's). But if the young Protestants who appreciate Bonhöffer would only look beyond C.D.U. apologetics, they would find among many Catholics, perhaps in different terms, the same relentless questioning of the value of the Age of Constantine. They would discover the same joyful willingness to live in a world free from the residue of an ill-conceived "Christendom." They might also recognize that in some ways the Catholic loyalty to Rome which transcends national loyalties is designed to secure the same critical independence in relations to a national state that Protestants are striving to accomplish in their movement toward a free Church polity.

Thus today the possibilities of a fruitful Catholic Protestant encounter in Germany are conditioned by many extrinsic, non-theological factors. The Roman Catholic Church in Germany has never been (as it was in America), the Church of the oppressed workingman with his natural inclination toward social change and

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democratic reform. It has never been the Church of the recent immigrant with his memories of rebellion and resistance. Though they have outgrown their view of politics as a means of securing "Catholic" interests, Germany's older Catholic politicians continue to be a largely conservative force. Institutional Protestantism, with its roots reaching back to Luther's dependence on the princes, remains even more conservative.

In such a dank atmosphere, I am not so worried about the "anarchism" and "nihilism" of the young Germans as many of their elders seem to be. For so many years their leaders have drawn so many straight lines from the cherished symbols—God, Fatherland, Honor—to so many questionable and even perverse programs, it is not surprising to find a generation emerging where all programs and all symbols are called into question. A kind of nihilism may be a necessary step in escaping from the conflicting ideologies in which the Germans have been caged for so many years. A kind of anarchism may be a weapon against the frenetic claims to ultimacy and order that German politicians have often made. At the end of the era of Adenauer, German democracy faces a whole new chapter. My only hope is that the young Catholics and Protestants of Germany can so free themselves of the shame of the past and the suspicions of the present that—when the deepest questions can once again be asked—they will be ready to give a worthy answer.

Age of Transition

Fellini's La Dolce Italia

JOHN J. NAVONE

IN ITALY many of the old traditions are now breaking up; and with them has gone much of the old instinctual certitude. Western "social progress," which has everywhere produced unsatisfying emancipations and a complete urbanization of the soul, is a relatively recent force in Italy. Finding themselves committed to the visible benefits and the concealed contradictions of the modern world, the Italians, remarkably naive where they are not exceptionally cunning, have experienced shocks of revulsion and alarm at every social level. In the motion picture, these shocks have been expressed in that rising scream of torment which had its climax in what the German Catholic press hailed as the most Christian film in years, Federico Fellini's "La Dolce Vita."

That is a film which tells us much about the problems of modern Italy as embodied in the person of Marcello, whom Fellini himself defined as "neither good nor bad, neither moral nor immoral, half innocent and half sinful." "Sinful," interestingly enough, is still an operative word in the modern Italian's vocabulary. It is a term which would surprise us on the lips of an American film director or any other American describing modern American man, or the American way of life. The American myth is one of earnest self-righteousness: the chosen people living in the promised land. No sin here.

But Fellini is committed to making films about today's people living with today's problems. Because Fellini has been shocked by what he calls the "age of scandal journalism and the candid camera, of motor cars and café society," he has been able to communicate his strong reactions with terrific impact. His camera has successfully caught a society which is given to sexual promiscuity, questing for exotic pleasures, lacking a rational approach to life, and consumed with boredom and a sense of meaninglessness.

Scandals occur in New York and Paris as well, but within the shadow of the Vatican and a strongly traditionalist society, moral laxity is more conspicuous than elsewhere. Paul Hofmann, New York *Times* correspondent in Rome, observed that while corruption can be found in many parts of the world, the great scandals can occur only where the standards and values offended are high. Thus, he concludes, Romans who worry about their city's reputation may find some comfort in the thought that its grandeur can be measured also by its scandals.

Actually, 2,000,000 Romans live completely outside the café society carnival, and many are sincerely outraged by its scandals. Nearly half of the "Romans" are, like Fellini himself, postwar arrivals from the medieval world of the Italian countryside steeped in the values and traditions of centuries. Italy's countryside with its warm, pulsating people, its ancient splendors and modern miseries is for many the answer to a search for per-

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manency, evidence that somewhere there is an unchanged way of life, a refuge from anxiety-ridden modern civilization.

IT IS THE violent reaction of this "medieval" Italy to a new way of life imported from the modern industrial societies of America and Northern Europe which Fellini has expressed so well. Yet, at the same time, Fellini films are pure Fellini from beginning to end. The original story, the characterizations, the plot line, the symbolism are all his own, as well as much of the dialogue. His wonderful memory is his capital: he is always digging into it, so that the episodes usually come out of his own life. Consequently, his migration to Rome, the problem of adjusting to life in a metropolis which Fellini has often compared to a jungle, strikes a sympathetic chord with millions of Italians who have had to leave the sheltered life of the provinces to find work among the proletariat of Rome, Milan, Turin, Genoa or Naples.

Fellini's films, all semi-autobiographical, record this period of transition. His first film, an amusing take-off on comic strips, called the "White Sheik" (1952), was the result of his short career as a cartoonist. It was then that he learned English from the troops of the Eighth and Fifth Armies which formed his numerous clientele, and whom he described to Belgian TV viewers as "giants, drunks, disordered, and always looking for a brawl." "I Vitelloni" (1953), a portrait of youth in the provinces, was a throwback to his boyhood at Rimini. "Luci di Varietà" (1950) and "La Strada" (1954) are two films that came out of his early experiences with traveling circuses.

While Fellini left the provinces, however, the provinces have never really left him. It is precisely his "provincial" and "medieval" morality which provoked the wrath of one critic, Cynthia Grenier, in the *Saturday Review:* " 'La Dolce Vita' actually had little immorality about it. Throughout, the film, instead of being a legitimately tough-minded appraisal of a society and its mores, is a compromise-laden document that offers a few discreet titillations tucked away here and there amid a generous serving of traditional morality." She was joined in her attack on Fellini's traditional values by Joseph Bennett, writing in the *Hudson Review*, who indicted Fellini for having failed to present the *ne plus ultra* in artistic subject matter, "The inescapable failure of the absolute, the attack on the absolute," as well as for being "the moralist, the Puritan, the maker of parables and allegory . . . busily engaged in giving us a *Pilgrim's Progress.*"

YET FELLINI truly represents traditional Italy with all its vices and virtues, an Italy which for centuries has kept a part of every experience: Roman classicism, medieval piety, romantic liberalism, baroque traditionalism, nostalgic royalism, discredited Fascism. And in this way, too, the era of her industrial revolution and urbanization will be assimilated into the living mosaic, but only after a series of painful adjustments and spiritual crises.

In his art Fellini reflects an Italy facing harsh and complicated realities yet fortified with the traditional wisdom of the centuries. He offers an image of hope, an image of a magic land which has rejuvenated itself throughout history more than any in the world. In this respect, Director Michaelangelo Antonioni ("L' Avventura," "La Notte") has remarked that "there is an authentic Catholic nostalgia in Fellini's work . . . there is always hope, or at least there is not that compulsion to look piteously right to the bottom, which is a characteristic secular trait."

Though his vision includes sin, Fellini is too Christian for despair, too convinced, even in the face of the worst human perversity, that God is love and cares for us through those ministering angels which find their way into every Fellini film. Even when Fellini undertakes the lusty frolic of his "Boccaccio 70" episode, his view of sex is as Catholic as Chaucer's.

Not surprisingly, Fellini is caught in a crossfire between anti-clericals and clericals. The former decry his "bourgeois" morality and friendships with priests; the latter, exemplified by the *L'Osservatore Romano,* have damned his work as "indecent" and "sacrilegious." Under fire from both extreme Left and radical Right, Fellini's plight mirrors that of many modern Italian Catholic intellectuals who are too modern for clericals, too Catholic for secularists. Worst of all, Fellini has been condemned by his own people for his vision. Appalled by the debasement of religion, Fellini is branded as anti-Catholic for his critical presentation of a fake miracle; and he is considered "pink" for his indictment of the socially irresponsible plutocracy.

Significantly, Fellini reflects the Italian character in his view of poverty: the absolute lack of a future without any corresponding despair seems alien to the Anglo-Saxon character. In "The Nights of Cabiria," Fellini takes it all in stride: it manages to assimilate the whole burden of poverty, misery, and shame without surprise or emphasis. A French director would see this situation with the whole of his intelligence and put it down without fuss; but Fellini sees this situation with the whole of his heart and puts it down with a great deal of fuss, but with no surprise. Italians are used to life being a ferment, full of gesture and ebullience; and if the gesture and ebullience take in sin and poverty they also include religion and loving-kindness. If the French say that life is interesting, the Italians say that it is indestructible. It is never contemptible. The Italian love of realism is expressed in Fellini's art. For him, neo-realism essentially means looking at the whole of reality with an honest eye: ". . . not just social reality, but also

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spiritual reality, metaphysical reality, anything man has inside him."

Simpatico, the one characteristic an Italian must find before he can approve of another, would be almost an understatement in Fellini's case. Yet, despite Fellini's bounce, there is always a sense of the *lacrimae rerum*, as is exemplified in "La Strada," Fellini's magnificent conception of the road of life down which, no matter how fast one runs, one cannot escape the Hound of Heaven. Using extraordinarily poetic cinema but always clinging to realism, Fellini mixes fun and sadness, gaiety and sorrow, beauty and bestiality in a work that breathes the incomparable humanity of the Italian spirit.

"The desperate anguish to be *with*, the desire for genuine friendship, is one of the most pressing problems of our times and provides part of the theme for all my films," Fellini has said. For him friendships are not interludes in our travels, but rather our travels are interludes in the comradeship and joy of our friendships. In a world where so many live as if friendships—the communication of ideas, ideals, dreams, hopes, joys and experiences—were mere incidents or side issues to the main problems of human existence, Fellini proclaims that reality is quite otherwise: we live our lives for our friendships; they are the goals, not the means. This is the true wisdom of Christian Italy which grounds the contemporary significance of Federico Fellini. Communication with others, the striking of a human spark, is Fellini's truest joy.

For the Bride

For the bride, the banquet is
One beginning;
For the groom, a different retinue.

She settles for the gingham,
The automatic stove,
The desperate rack on which are made

Or born, babies. Wherever he
Lives, it is not there.
He makes, does, catches,
Brings. She receives.

He, inside a tunnel, moves
Finishes. A has Z in mind,
Red recalls the total
Spectrum.

Therefore women are more wonderful
Than men: because they may not go,
They can not spell,
Paint or finish.

LEONARD WOLF

THE STAGE

Disasters and Disappearances

AS SOON as you turn your back these days all hell breaks loose. When I came home from my recent trip to the heart of America I discovered that the head had blown a fuse. Without newspapers it is difficult enough to know what plays are opening in New York, but it is impossible to find out what ones have closed. My leisurely phone-calls to press agents for tickets to the productions that were rumored to have come into existence during my absence elicited the information, delivered in tones that ranged from bored to sepulchral to frenetic, that the three most important plays in question had indeed had their openings, had lasted from three to five performances each and were now resting quietly at the bottom of the Hudson.

A disaster, a scandal? Such was my immediate reaction, since Jack Richardson's "Lorenzo" and, even more, Max Frisch's "Andorra" and "The Firebugs" were works that had promised pleasures and satisfactions well beyond the ordinary. But a check with one or two of my colleagues assured me that the Richardson play was, rather unaccountably, a windy, gaseous work that deserved its fate, while the Frisch pieces had been so perverted in translation, production and performance that the merit one had suspected in them from rumor, and in the case of "The Firebugs," from reading a different translation from the one that was employed here, was nowhere in evidence.

Still, poor Jack Richardson; groomed off-Broadway on the strength of "The Prodigal" and "Gallows-Humor" to challenge Edward Albee as our theater's young white hope, he has apparently overreached himself and the bottom of Hendrik's broad river has received his child. And poorer Max Frisch, one of Europe's most discussed playwrights. His experience in America is reminiscent of those British heavyweight boxers who, much touted abroad, used to come to the United States and wind up on the canvas within two or three rounds. Two knockouts in a single week, though! Not even Phaintin Phil Scott ever achieved such a line in the record-books.

And poorest of all, me! I have nothing to write about, the other Broadway opening during that fatal week, Peter Ustinov's "Photo Finish," having managed to distil a degree of the odor of success about itself, so that my custom is not being solicited with fervor and I must wait for the box office to see its way clear.

(It may be of interest to my readers to know that as the critic for a small, lofty magazine with no power of bestowing "money notices" and as the possessor of a reputation for narrow eyes and a grim mouth I am generally granted only the minimum rights and privileges that protocol requires. This consists of a pair of

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tickets, invariably to seats in the extreme right or left hand rear corner of the orchestra at Broadway theaters, a bit more favorably located in the off-Broadway houses, for second-nights—except when advance sales to theater parties push "second-night" up to the thirteenth or fourteenth. Should I be unable to be present, by virtue of pneumonia, attendance at the bedside of an aunt dying in Juneau, or a summons to dinner at the White House, in most cases my chances of getting to see the show at a later date are reduced to the level of someone's asking for a re-run of a total eclipse.)

Let me think, though; I do have something to report, after all. It is that "The Heroine," a comedy by Frank Tarloff about a wife who in an effort to revitalize her woebegone husband has him fall for a call-girl whom she has employed for the purpose, has opened, that I have seen it and that you should not. (*At the Lyceum*)

RICHARD GILMAN

THE SCREEN

Nightmare Alley

IT IS HARD to say whether Orson Welles' film version of "The Trial" will win the controversy and appreciation it deserves. Readers devoted to Kafka may object to some of the changes Welles made in turning the novel into a movie script. Most of the changes, however, are not very important—except for the film's ending, which no longer has Kafka's two plump policemen killing K. with a knife, but does have them throwing a bomb into the pit with K., a bomb that K. then throws out to set off one enormous explosion. Even Kafka fans, nevertheless, will admit that Welles' exciting movie has caught the spirit of the book, its protest against bureaucracy and injustice, and its disturbing nightmare quality.

Conventional movie-goers may be thrown by the whole thing and so baffled by the film's dream-like illogic and K.'s wandering through disconnected rooms that they will think "The Trial" is a hoax. But thoughtful audiences who take their cinema seriously will be fascinated by Welles' telling of the weird tale, whether or not they know Kafka, and they are likely to be absorbed from beginning to end by K.'s mystifying problems. They may even go to the original novel to look for the answers. They won't find them.

In the movie, as in the book, K. is awakened one morning at 6:14 by policemen who arrest him, never name the crime of which he is accused, but allow him to go about his daily business. We follow K. to his huge office—a nightmare place in itself with its seemingly endless rows and rows of desks and impersonal, busy people. At the opera that night, the police come for K. again, take him to a dilapidated building with its large courtroom where the unruly, accusing crowds and officials behave as meanly as Madame Defarge and her gang. K.'s crime is still unnamed. And after standing up boldly to the court, K. leaves in anger.

K. is never aware of his crime, but begins to feel guilty about many things. He finds himself apologizing often, and his troubled conscience gnaws at him—because people are avoiding him, because he reported the police who sought a bribe from him, because his strict office won't allow him to have private conversations even with his uncle who comes to ask him to consider the family, because he discovers how loathsome is the legal system with its sinful servants and corrupt officers. On and on goes K. as he consults the advocate who is his defense attorney and later the court artist who turns out to be as corrupt as any of the people connected with his case. K. runs into one frustration after the other as he struggles against a power he cannot understand. K. refuses to believe, however, that he is a victim of society. "I am a *member* of society. I am responsible." Perhaps the movie, like the book, is trying to say in its own way that man's imperfect and faulty understanding is responsible for his own frustrations.

Whatever the message of "The Trial," director Welles has made a spellbinding film. In scene after scene, the imagery conveys the eerie mood, the corruption, the feeling of guilt, K.'s struggle against his helplessness and his refusal to give in. The black-and-white photography, done by Roger Corbeau in Yugoslavia and Paris, is stunning. And Welles has handled his cast magnificently. It is a large cast, and some of the roles, especially those played by the women, who are cynically portrayed as little more than seducers, hardly need big-name stars for such minor parts: Jeanne Moreau, Romy Schneider, Suzanne Flon, Elsa Martinelli, Madeleine Robinson. But Welles has directed his international cast well in the mob scenes as well as in the intimate incidents.

Among the men, Akim Tamiroff stands out as another client of K.'s lawyer, as does Welles himself who plays the lawyer role and combines it, without explanation, with the role of the priest. But best of all is Anthony Perkins as K. Without discarding his boyish charm, Perkins gives K. the strength the role requires, and he also gives the baffled man a sense of responsibility and anger against things as they are. He is believable throughout—even when the story itself is difficult to follow. It is greatly to Welles' credit that he guided Perkins in his best performance to date. And it is also to Welles' credit that this great director is back in his full stride, giving us a film to stand with his best: "Citizen Kane" and "The Magnificent Ambersons." Even if one doesn't follow or agree with all of "The Trial," one must praise it for its first-rate cinema.

PHILIP T. HARTUNG

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Lenten Reading

The Season of Renewal

DANIEL J. O'HANLON

AT THIS JUNCTURE in the history of Christianity, when renewal is the keynote of the Church's life, Lent, the season dedicated especially to Christian renewal, should have a more than ordinary meaning for us. In the early centuries of the Church, Lent was a kind of annual public retreat for the whole Christian community. In a culture largely secularized, such an observance of Lent is quite impossible, but the goal of renewal for the Christian people remains, and the means for achieving it are still essentially the same, namely, a return to the wellsprings of Christian life, the Bible and the liturgy.

To understand why spiritual reading should be a part of Lent, what should be read and how, we must begin with clear ideas about precisely what it means to be a Christian. It does not mean merely knowing something or even a great deal about God or even about Jesus Christ. It does not mean just leading a decent and temperate or even an eminently virtuous life. To be a Christian means rather to have heard God addressing Himself personally to me in Jesus Christ, and to have answered with the gift of my whole self to Him. To the degree that spiritual reading renews and deepens this relationship, it achieves its purpose. If it fails in this, any self-improvement or increase of knowledge it may bring about is unimportant. That is why the basic texts for serious spiritual reading are the Bible and the missal.

Lent, then, is a period of more intensive hearing of God's Word and more complete response. Lent is at the same time a period of penance. Now both penance and the hearing of God's Word converge on the same result. Penance, despite the meaning usually associated with the word, is not primarily a matter of self-denial or self-punishment. Penance is the English word via the inadequate Latin *poenitentia* for the much more expressive New Testament *metanoia*, which means transformation of mind and heart.

It is true that Christian tradition has always wisely suspected whatever claims to be purely spiritual, and has encouraged that kind of repentance which involves the whole man, body and heart and mind. Yet the danger of relapsing into dead formalism and empty external works is so persistent that the Scripture readings at Mass during the first few days of Lent warn us repeatedly against them: "Is this the manner of fasting I wish, of keeping a day of penance, that a man bow his head like a reed and lie in sackcloth and ashes?" (Isaiah 58:5) "But when you fast, anoint your head and wash your face, so that men may not see that you are fasting." (Matthew 6:17) "Rend your hearts and not your garments." (Joel 2:13)

IT IS EVIDENT enough that fasting and bodily penance can become mere surface performance, leaving the heart untouched; but unconscious defenses can be erected against the impact of spiritual reading too, and since it is a far more profound threat to our self-centeredness than external penances, we instinctively build far more sophisticated and effective defenses. When the spiritual reading is no more than the work of human authors, escape is easier, but the Bible has a peculiar power to displace man from his stubbornly held position at the center of his own world and life. The man who will steadily open himself to God's own Word will find that his inborn tendency to subordinate everything to his own self is constantly challenged.

The great difficulty in spiritual reading, as in the whole of Christian life, is to be able to open ourselves to God; not just to read about Him or even to think or meditate about Him, however profoundly, but to really lay ourselves open to Him. When we read God's Word with faith we enter into a personal here-and-now encounter with the Lord of history who confronts us at this very moment of our life.

This encounter is even more meaningful when it is in response to God's Word proclaimed in the community of his people. Reading God's Word to oneself, even if it is done slowly and reverently and aloud, never has the same impact as listening to it in silence. When reading to ourselves it is sometimes psychologically easier to impose our own patterns and purposes on what we read. We can be more completely open to what God says to us when we listen in silence to the reading of His Word.

Besides, listening acquires a further power when it is done together with the rest of God's people, our brothers and sisters in Christ, assembled together to worship Him. Those who have had the privilege of shar-

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ing in biblical celebrations, or Bible "vigils" as they are sometimes called, know what a powerful force for Christian renewal will be released among Catholics when the liturgy of the Word is celebrated in the language of the people.

But can anything be done while we are waiting for that moment? Last month I heard a magnificent suggestion from the father of a family which recalls the advice St. John Chrysostom gave to the Christians of Constantinople sixteen centuries ago. While preaching his famous homilies on Matthew he suggested that before coming to hear the homily the father should gather his family together and read them the part of the Gospel on which he was about to preach; again, after hearing the homily, the father should once more gather his family together at home and reread the passage from the Gospel. The suggestion of the twentieth century father was an answer to those who had experienced liturgical celebrations with full participation and much vernacular and who felt frustrated at the lack of it in their own parish church. He told them to realize that their own home was the Church in miniature, the "little church" of which the Church Fathers speak, and urged them to have a liturgy of the family in the home. What more practical way to begin than with regular Bible reading for the family circle during Lent, adapted sensibly to the ages of the children?

THE BIBLE should be read in this way whenever possible because it is different from every other book in the world. The Bible is not an abstract description of a distant God, but the very particular record of God's personal intervention in human history, above all of His definitive entrance into history in the person and work of Jesus Christ and in the community of those joined to Him by faith in his resurrection from the dead.

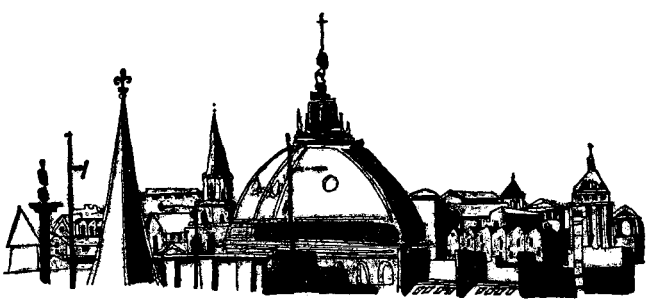
The reading of the Bible is meant to be a means of entering now into the very history which the Bible records. That is why reading the Bible is—or should be—different from reading any other book that was ever written. That is why it is ideally listened to in faith by that community of believers in whom at this moment God is actualizing the history of salvation. Indeed, it is their full response to God's Word which constitutes the present actuality of salvation history.

Lest all this sound very remote from human life, consider for a moment what happens when someone really hears God's Word in this way. Read through Pope John's opening message to the Vatican Council and see what happens when someone lays himself open to the Gospel. The inward man is transformed and freed from all selfishness and pettiness. The heart is opened to God and at the same time to all mankind. The encrustations of the centuries begin to crumble and fall away. The vivifying presence of the risen Christ is experienced in His Church with fresh power. "Christ is ever resplendent as the center of history and life. . . . The Church spreads everywhere the fullness of Christian charity . . Divine providence is leading us to a new order of human relations. . . . The Catholic Church considers it her duty to work actively so that there may be fulfilled the great mystery of that unity which Jesus Christ invoked with fervent prayer from His heavenly father on the eve of His sacrifice."

Christian renewal, the outstanding task of the Church today, the main goal of the Council, the traditional purpose of Lent, begins to take place when Christians listen obediently to God's saving Word which He speaks to us in the Bible. When man falls silent and listens when he resists the temptation to predetermine what he will hear, then the central message of the Gospel comes through and produces a new creature.

It is heartening to see that the trend in spiritual reading is away from the old-style "meditation manuals" and toward reading which is at the same time simpler and more solid. The "spiritual" book which makes the Christian life look like an escape from reality has almost disappeared. Books which make evident the intimate connection between theology and Christian life are finding a growing readership, books by Gleason, Congar, Daniélou, Fransen and others. But the most important trend, and the one which gives the greatest hope for the future, is toward making the Bible primary spiritual reading and all other spiritual reading a help in some way toward reading it more meaningfully and spelling out all its implications for Christian life.

This trend, which is always found together with fuller participation in the liturgy, is leading to a decreasing emphasis on different schools of spirituality. The special gifts which the Holy Spirit has given the Church in Benedict and Dominic, Francis and Ignatius, Teresa and John of the Cross are not neglected. If anything they are appreciated more keenly, but it is more and more generally recognized that whatever is peculiar to a particular school is by that very fact non-essential. One can detect the beginnings of a domestic ecumenical movement within the Church which inclines all the different families of Christian spirituality to share more openly what is essential and common to them all. This trend also extends to the efforts to better understand the distinctive characteristics of lay spirituality, the spirituality of the diocesan priest and of sisters and



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religious priests and brothers. They are coming to be seen as complementary roles within the one body of Christ, His Church, which lives together a single basic Christian spirituality, centered around listening together to the same Word of God, joining together in the same Eucharist, and sharing together the one mission of the Church to "proclaim the Good News to the whole creation." (Mark 16:16)

A PROGRAM of reading which takes all this seriously must clearly be a Bible-centered program. After one has chosen from the increasing list of fine English translations, what plan of reading should one follow? The *Office de Taizé* has a plan of Bible readings which follow the liturgical year and cover the Old Testament in three years, the New Testament once a year. The seasonally arranged readings in the *Book of Common Prayer* are more ambitious and cover the whole Bible in a year. Lenten readings might take the readings in the Lenten Masses as a basis. Some will prefer to take one book, Exodus or Job, Matthew or Acts or Ephesians and concentrate entirely on its message. Choose your own plan, but be sure you have one, or all your good intentions will go up in smoke.

With the Liturgical Press' *New Testament Reading Guide* and the *Paulist Pamphlet Series* for the Old Testament, no one can any longer complain of the lack of a popular Bible commentary based on the best contemporary scholarship. Worden's *The Psalms Are Christian Prayer* (Sheed & Ward) helps to see how the prayers of Israel are also the response of the Christian Church to God's life-giving Word. Charlier's *Christian Approach to the Bible* (Newman) is one of the best over-all popular introductions to reading the Bible. Guillet's *Themes of the Bible* (Fides) helps the Westerner to feel at home in the Semitic world of the Bible where such seemingly obvious words as "truth" and justice" contain an unsuspected wealth of meaning. *The God of Israel, God of Christians* (Desclee), the anthology which Mother Kathryn Sullivan has translated from the French, provides similar help from a whole battery of experts. Levie's *The Bible: Word of God in Words of Man* (P. J. Kenedy & Sons) provides the best antidote for a vague uneasiness about the "new approach to the Bible" by charting the history of its development among Catholics. An excellent commentary on Pius XII's *Divino Afflante Spiritu* (1943) is the high-point of the book.

Bible and liturgy go together and anyone who regularly uses the magnificent new St. Andrews' *Bible Missal* (E. M. Lohmann Co.) will have this connection spelled out for him in detail during the whole liturgical year. Careful observers of the liturgical scene in America believe that there is a real danger of congregations mechanically adopting "liturgical practices" with no understanding of their meaning. Reading of Davis' short and meaty explanation of the real meaning of liturgy, *Liturgy and Doctrine* (Sheed & Ward), can prevent this from happening. One of the most articulate Bishops at the Council, Bishop de Smedt of Bruges, has written a short pastoral, *The Priesthood of the Faithful* (Paulist Press), in which he lucidly and attractively explains this badly-neglected truth without which no Christian can understand his part in the worship of the Church.

NO ONE opens himself to the message of the Gospel and takes part in the authentic worship of the Church without experiencing a growing concern for the mission of the Church to all mankind. It is significant that all the great movements in the Church seem to be growing together: the biblical movement, the liturgical movement, the ecumenical movement, and the movement to bring the charity of Christ to all men. All these movements of renewal and the Christians, Protestant and Catholic, who are involved in them seem to be finding their way to one another.

Norris' *God's Own People* (Helicon) combines these themes in a biblical-liturgical study of the Church. Baum's *Progress and Perspectives* (Sheed & Ward) focuses on the quest for Christian unity, but Bible, liturgy, and mission are omnipresent in the book. *The Rule of Taizé*, the Protestant monastery in France, reflects all of these concerns, as does *Living Today for God* (Taplinger Press), a short commentary on the Rule by Roger Schutz, the Prior of Taizé. If anyone fails to see that the mission of the Church demands involvement in material human need, he should read the short *Message to All Men,* issued by the Vatican Council Fathers shortly after they assembled, and Elizabeth Reid's *I Belong Where I'm Needed* (Newman). In the first he will find guiding principles; in the second he will see in concrete terms what this involvement means.

In the early tradition of the Church "spiritual reading" had three stages: *"lectio divina,"* the reading of commentaries, and prayer. These stages are not outdated, but some adaptation must be made. The *"lectio divina"* is, of course, the reading of the sacred text itself. The commentary was a reading of what the Fathers of the Church had written to shed light on the Word of God. This stage must be brought up to date by the proper use of all the best work of our contemporaries which helps us to open ourselves more fully to God's Word. The third stage must never be omitted. There is a danger, especially for those who are intellectually curious, of prolonging the theoretical background study of the Bible indefinitely, postponing to a day that never arrives the personal encounter with the Lord of history Who addresses us in the Bible. Such a failure would be the ultimate tragedy, for it would be a failure to reach the only goal which, in the last analysis, gives any real meaning to spiritual reading.

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The Catholic Responsibility for Unity

Progress and Perspectives. By Gregory Baum. Sheed & Ward. $3.95.

by Daniel Callahan

IN A modest Foreword, Father Gregory Baum states that "This book is not a work addressed to scholars." Whatever his intentions in this respect a dissent is in order. This is precisely the kind of book which scholars ought to read. For one trouble with ecumenical scholarship is that it too often concentrates on problems which are narrow and, sometimes, peripheral. Such a concentration is hardly worthless; on the contrary, it has its place. But the essential ecumenical need now is the achievement and elaboration of some fundamental insights into the nature and urgency of Christian unity.

Unhappily, neither Catholics nor Protestants possess an ecumenical theology. At best, they are forced to adapt the theological language and systems elaborated in other eras for a task which is a specifically contemporary one. At worst, they find themselves totally unable to break the old molds and stand speechless before the immensity of that task. In such a situation, "scholarship" offers an attractive escape: one can put off the large problems until some other generation comes along better equipped to handle them. For the one who attempts to write for a broad public, however, no such evasion is possible: the language of unity, the problems of unity, the necessity of unity must all be dealt with here and now.

But how can one best deal with such a vast array of difficulties? Father Baum has chosen, I believe, the only means possible. That is the way of hard thought combined with an attentive listening to the Word of God in the Scriptures. It is a way, happily, which places a premium on originality; and it is a way, even more happily, which precludes any leaning on the safe and cautious niceties of manual theology.

One could, for instance, hardly deduce from the standard manuals that it is the Catholic Church which has the primary obligation for Christian unity. Yet this is precisely what Father Baum argues: "By a curious paradox, the Church is more responsible for Christian unity than the communities which left her in the past. Responsibility in this regard is not determined by the degree of personal guilt or by other historical factors; rather, it is contained in the divine mission the Church has received from her Lord." This is a straightforward argument; if it is generally accepted by Catholics, it could easily do more than anything else possible to bring about unity.

Father Baum, however, has more than one arrow in his ecumenical quiver. If the Catholic Church has the primary responsibility for unity, how important is unity? Is it simply one more problem facing the Church amidst many others? Not at all: "Faithful to our ecclesiological principle that the Church continues the work of Christ in the world, we must say that the mission of the Church was, is, and ever remains the healing of the wounds of the human family . . . the Church is sent to form a new people, in which all men are to be transfigured." Moreover, "when we speak of the unity of the Church . . . we do not simply refer to the unity of Catholics visibly organized in this world; we really mean the peace of Christ creating unity in the human race."

Still, it is one thing to proclaim the centrality of these truths and still another to make them effective and decisive. At that point, a long tradition of polemics stands in the way. For one thing, Catholics have been long accustomed to seeing Christian disunity as the sole fault of Protestants—after all, *they* attacked the Church and *they* cut themselves off from it. For centuries this was a convenient explanation. But it neglects to face one central difficulty: Why did God permit this disunity to come about and why does He allow it to continue? Father Baum's answer to this question, in the course of which he draws heavily on the Old Testament account of the great schism between the kingdom of Judah

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ınd the Kingdom of Israel, is one of he most illuminating sections of the ɔook. Israel was in the right, but 'this schism . . . was always under-:tood as a symbol of Israel's sin and ıer need of redemption. . . ." The noral is clear, and Father Baum lraws it.

Other difficulties are faced with :qual sensitivity. In particular, the ,ery vexing question of the relation-:hip of personal conversions to the ɔroader need for the reunion of the :hurches is fully explored. Yet while . would agree with Father Baum's :ontention that it is "unrealistic to :onsider the quest for individual :onversions as a true confrontation vith the burning problem of Chris-ian disunity," one proviso seems ıecessary. That is, a distinction can ɔe made between a desire for con-ersion on the part of an individual ınd a broader desire for Christian unity. Conversion is not the answer to Christian disunity; but an individual cannot be expected to sacrifice his own spiritual quest for the sake of a distant and as yet unrealized unity.

There is one further question which Father Baum does not touch on directly, but which the book as a whole makes an insistent one. Along with every other responsible ecumenist, Father Baum rightly insists that unity must come from God and in the way God wills; it cannot be brought about by purely human efforts. But what, on the human level, would be conceivable as the ultimate fruit of the desire for unity? What, in short, would provide the structure for ultimate unity? I surely do not know; and I doubt that anyone else would claim that he knows. But sooner or later we will have to start thinking about it.

The Embarrassment of Truth

The Scandal of Truth. By Jean Daniélou, S.J. Helicon. $3.95.

by Michael Novak

N THIS graceful translation of *Scandaleuse Verité*, Father Daniélou ets forth his thinking on eleven entral philosophical or theological hemes. His book gives as good a tatement as any on what it is like o be an intelligent Catholic in our vorld. The book is for the general eader; it does not resolve problems echnically, nor does it set forth the ıajor insights and starting places. t is a seminal, fertile book for those vho like to check their own efforts t synthesis against a man of known vit and heart. It yields a deep sense f Catholicism.

The first three chapters concern he separation of intelligence from ruth; the idea that liberty suffices ıan; the myth of unhappiness, gen-rated by a revolt which *needs* pes-imism. The next three chapters dis-uss the poet as mystic; sincerity, and ıe judgment passed upon it by the emands of objectivity; the intellec-ıal foundations of faith. Finally, Fr. Daniélou turns to death, not as bio-ɔgical decease but as life on earth vithout God; to the one relevant question beneath the cultural relativities and the accidentals in ecumenics; to science, which he calls the third historic cosmology in which religion will find its symbols; to the cliché "spiritual values" as it is used in politics; and to modes of prayer for the individual at his work.

The first chapter opens: "It was by no means only yesterday that the truth became embarrassing." Fr. Daniélou believes there is objective truth. He speaks regularly of "the" truth. But it is clear that he is not a rationalist; he does not envision objective truth as a blueprint or as the inner labyrinth of a cosmic IBM machine in which everything is fixed and finished. What does he mean then? It is a weakness of his book that he does not specify this objective truth, nor give an image to help us conceive it.

What he does do is abruptly prevent us from infusing into the *Zeitgeist* the temporary god of relativity and vacuity. The intelligence, he insists, is for more than brilliant exercise; we are not merely bright butterflies. Curiosity, when it levels everything to "Interesting!" he diagnoses as disease. The inability to make an affirmation, the unwilling-

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ness to trust, measures the progress of our intellectual infirmity. He makes a useful distinction between the scientists of first rank and lesser teachers and technicians: it is the latter, he points out, who are more likely so to concentrate on scientific method that they become deficient in the other methods of human intelligence.

Father Daniélou's main purpose is to restore trust in "the excellence of human intelligence." Contemporary men consistently sell intelligence short. A future historian may well marvel why the overwhelming testimony of our artists, saying we are lost, did not lead us to re-examine our intellectual starting points. In coupling his discussion of truth with that of unhappiness and of sincerity, Fr. Daniélou has given a good description of the emotional-intellectual complex that lets men glory in the maze.

In the first place, men resist the notion of objective truth because those who spoke for truth have so often betrayed them. Religious men with their oppressions, idealist philosophers with their geometric or dialectic world schemes, and ideologues with their marching armies have discredited the ideal of the absolute. It has been conceived as a plan into which men must be shaped; it makes no difference that some absolutists speak of "God's plan" and some of "History's."

On this score what Fr. Daniélou should have made clear is that the claims of objective truth on us are not those of a plan, but of our own inner drive to understand, a drive which we can prejudice, distort, repress, but never stifle, and by which we will one day be judged—we in piercing light judging ourselves. It is here that God's claims on us as Other meet our liberty, not from without but from within.

In the second place, in saying no to the absolute, to God, men justify themselves by saying no to creation. Their revolt turns their eyes towards ugliness, evil, disharmony, irrationality; they have to find the world unacceptable. Happiness, Fr. Daniélou points out, is linked to gratitude. Therefore the rebellious intellect focuses on nausea, is blind to hope, to action, to communion—and is prey to the impulsive conviction generated by naked, unreasoned power. The myth of Prometheus is popular today, because he stole from God, lived in tortured restlessness and liked it. "We must imagine Sisyphus happy."

In the third place, the rebel from the absolute has no moral justification but sincerity, by which he usually means fidelity to his impulses. Now if Fr. Daniélou had earlier made the point about the pure, disinterested drive to understand, he could now distinguish fidelity to it from fidelity to obscure voluntaristic or emotional compulsions. Failing that, he doesn't really answer Gide or Sartre or Malraux, nor can he turn Camus' stoic honesty to fruitful account. But he does make the point that a world-view can be wrong that it isn't enough to believe as one pleases, that the individual does not judge, but is judged by, reality. Unfortunately, the crucial question remains: how do we reach reality, so it can judge us? One senses Fr. Daniélou's point, but from a secularist view it needs a great deal more development.

In the chapter on ecumenics, Fr. Daniélou makes clear that the one crucial question between Catholic and Protestants is what obedience to Jesus Christ implies. In the sixteenth century, he notes, there was no "Catholic" or "Protestant" mentality; cultural excrescences since then are not of themselves crucial, for Catholicity is for all times and places and many kinds of spirit. Protestants condemn the Church for claiming to be divine, a continuation of the Incarnation; the principle is valid, but Christ was condemned for the same claim. Did Christ intend the Church as His continuation? Fr. Daniélou notes that there is far greater opposition among Protestant groups themselves than between them and Catholicism; that there are Catholics of a Barthian temperament, Protestants of a Thomistic temperament; that the dogmatic principle of the papacy is a different question from the historical organization at Rome. He is not optimistic, but he is, nevertheless, lucid.

In the chapter on technology, F

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Daniélou desires Christianity to replace atheistic humanism as the spiritual soil of technological civilization. He admits that technology puts man in a universe surrounded by his own works, so that he thinks of man, not God. Again, technology lets man taste his own power, forgetting God. Moreover, it values efficiency over truth, disdaining Christianity because it lacks pragmatic effectiveness in the concrete transformation of human life. Finally, technology favors inventiveness, not a revelation given in the past. But the more technological civilization develops, the more it touches limits. Men in the first rank already feel the stifling. Even when science has answered every question, and men control even living matter, the mystery will remain, and the most sensitive will feel we still know nothing.

Fr. Daniélou's book has a French rather than an American focus. That is in some ways a deficiency, and not only for American readers; for it is here, after all, that technological leadership is exercised, and atheistic humanism most quietly and pervasively is practiced. America is the center of the struggle.

At the Heart of the Quattrocento

The World of San Bernardino. By Iris Origo. Harcourt-Brace & World. $10.

by Anne Fremantle

THIS IS a big book, in every sense. A Helen and Kurt Wolff production, it is most beautifully made—the print is a delight, and it is lavishly illustrated, as crowded with rich and rare reproductions of paintings as a Christmas pudding with plums. The text is not only a magnificent biography of a unique saint in a unique century—San Bernardino lived in the heyday of the Italian Renaissance, in Siena—but is an evocation of his whole epoch. San Bernardino, who lived from 1380 to 1444 and was canonized only six years after his death, was a scholar and an aristocrat.

Yet his preaching was so simple—and he spoke in Tuscan—not Latin—that any child or housewife could understand him. Many of his sermons were taken down verbatim by devoted listeners, so the racy pungency of their style and imagery is preserved.

A unique saint. "If Lorenzo de'Medici reflected the intellect of the Quattrocento," Bontempelli wrote, "and Fra Savonarola its wrath, San Bernardino was its heart." San Bernardino refused the bishoprics of Siena and Urbino; he was the friend of both Emperor and Pope in days when they could hardly be described as friends with one another. One of the chief glories of the Franciscan Order, and revered as its second founder, San Bernardino's orthodoxy was so seriously impugned during his lifetime that once he was summoned to Rome by the Pope to answer for it, and once was called before the Council of Basle. Needless to say, he was triumphantly vindicated on both occasions. He lived at the time of, and knew many of, the

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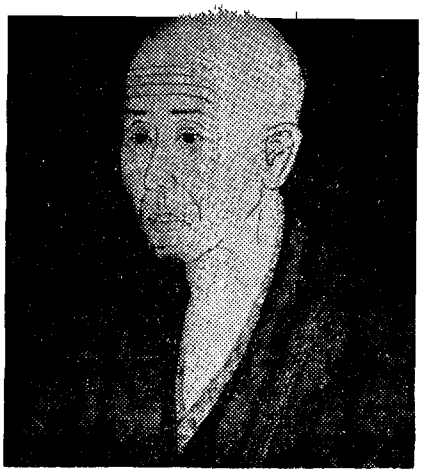

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greatest names in the whole history of art; Luca della Robbia, Donatello, Brunelleschi were important contemporaries.

The Marchese Origo, whose biography of Leonardo is a superlative example of a biographer's matching with her prose art the poetry of her subject, has given us not only a masterly portrait of San Bernardino but a picture of the society which he himself described so graphically and in which he so harmoniously lived and moved. And how he did move!

Marchesa Origo shows the "little grey, spare figure." First would come a small grey donkey, led by a barefoot friar and laden with a rough folding altar, a sheaf of sermons, and a couple of holy books, and then, walking in the dust behind them, another little friar, "so thin that the folds of his short habit hung loose upon him as on a scarecrow, yet walking with head erect, the sun sometimes making a halo of the soft, fair tonsure, and glancing round him with a look of great gentleness and humor." Until the last months of his life, San Bernardino's feet were bare.

Before he was six, San Bernardino had lost both his parents, and he was raised by pious aunts. His vocation came in 1400, when Siena was decimated by the Black Death, and Bernardino, with twelve friends, all under twenty, volunteered to serve in the hospital. For four months, until the disease died down at the coming of winter, they never set foot outside the wards. For four months after, Bernardino hovered between life and death, and, a year later, joined the Franciscans, possibly after meeting St. Vincent Ferrer.

San Bernardino began preaching in 1417, and he visited most of the Italian cities, and most more than once. From Genoa he walked to Milan, to Venice, even into Switzerland, over the Alps. Celebrating Mass at sunrise, he would preach afterwards for two or three hours, before the day's work started. He described the young men making eyes at the girls at the window as "full of cock-a-doodle-doo" and bade his listeners ruminate on what he had told them, like the oxen, and attend to Mass like "sheep cropping grass in the midst

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of flowers—so you should feed on God's word."

He was kindly to women. "I am on your side," he told them, "because you love your husbands better than they love you." And he scolded the husband who "as soon as your wife says one word more than you think fit, you take your stick and begin to beat her; yet you have patience with the hen who cackles all day long, for the sake of the egg she will lay." He added that a wife "needs help in her fragility, and if she thinks herself despised, she will do worse instead of better."

But San Bernardino was no ladies' priest. He devoted twenty-three of his Latin sermons to economics, and the world of trade, to the new capitalist world that was everywhere in Italy supplanting the medieval world. This new economic order was uppermost in his mind.

In view of this, many of his vernacular sermons dealt with malpractices among merchants, and he lambasted the three great sins of pride, avarice and luxury to which the cities of Venice, Florence, Milan and his own Siena were so terribly prone. He decries the evils of lying and blaspheming, that go with bargaining. He adapted his sermons to his audience. Simple to the simple, when San Bernardino talked to the rich merchants, he gave them John Duns Scotus or Thomas Aquinas on property and usury, on the just price and human needs.

Sustaining this busy outward life was the light of the invisible sun within, and San Bernardino prayed, "may I be imbued with our Lord Jesus Christ as cloth is with color, or the air with light." He taught always that a person had only to "open the window of your consent, and you will find there the warmth of God's charity." And he repeated, "God loves one soul more than all the churches in the world. Christ would have come on earth to die, to save one single soul."

Charity was first named in his preaching: he would refrain from referring to any worldly matters to speak only of divine love "that is as high as hope, as long as faith and as wide as charity." And San Bernardino bade his listeners, "if you speak to God, speak with charity; if you speak of yourself, speak with charity. See to it that within your heart there be nothing but love, love, love." In commending charity to his mercenary fellow citizens, San Bernardino commended this virtue as "the lightest merchandise in the world, needing no ships nor donkeys, no mules nor carriers."

What splendid illustrations this glorious book has—della Robbias, Pinturicchios, Giovanni di Paolos, Lippo Memmis—how many others—and all so *à propos*. This is a book so scholarly and so sweetly made that it is worthy of San Bernardino and of his world. Not least among the merits of this lovely work are the admirable notes, the bibliography and the index.

REVIEWERS

Daniel Callahan is Associate Editor of The Commonweal.

Michael Novak is a member of the Harvard University faculty and author of the novel, *The Tiber Was Silver*.

Anne Fremantle, the well-known writer and lecturer, recently edited an anthology of the writings of Mao Tse-tung.

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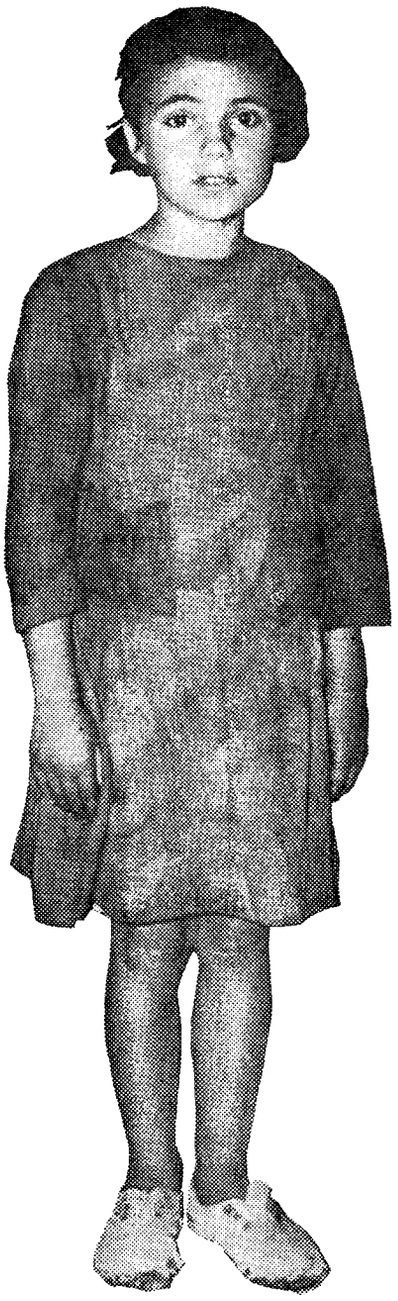

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Ismene Nakou, Greek, age 12. One of two children. Father ill, T. B. Unable to work. Mother weak, but labors in fields. Only income $10.63 per month. Insufficient for four people. Family lives in one room shack. No facilities. No windows. No ceiling. Winters cold. Only heat from primitive fireplace. Ismene bright child in school. Parents sorely distressed at inability to provide for children. Help to Ismene means help to entire family.

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